l: Kroeber E-5 (1901) 1908
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773 was a clean cut through the ice, about two feet wide, the path of the monster.
776 It had moved about in the lake until it reached the bank above which the people were sleeping. The monster had struck this bank, the impression of its head and two curved horns being visible. Then it had turned and gone back to the centre of the lake, and there disappeared, making another path, on each side of which the ice was piled up. The narrator gave to it several pieces of property.

[821] It is said that it is not known whether thunders have ever been seen; but old men say that they have seen marks on the ground where one is thought to have alighted. The grass about was scorched, and two zigzag lightning-marks, each forking at the end, extended in opposite directions along the ground.

The people were once camped east of the present reservation. A terrific rainstorm came and passed over them. When they thought it had gone by, there was a fierce clap of thunder, and a man and his wife and their boy were struck by lightning. The man and boy were killed, but the woman is still alive. There were two small holes in the tent, and through the bedding into the ground there extended two small holes of the size of a small calibre bullet-hole. On another occasion, a woman was untying a curtain at the back of the tent in order to keep a bed dry, when lightning struck the tent-pole, and she was killed. The other people in the tent were merely stunned.

Not many years ago a strange thing happened to a man and a woman still living. During a thunderstorm the woman, who had been sitting at the door, went to the back of the tent and sat beside her husband. Lightning struck the tent, and shot a hole through every metal plate, cup, or dish on the ground. Where it entered the tent, it left a mark like a sword. The people then painted the tent dark-blue.

A woman out mourning for her mother on the prairie saw a small thunder-stone (bax'aⁿayāaⁿ). It was creeping slowly, leaving a trail or mark. The woman thought she would leave it, and pick it up later. When she came to the place again in the evening, the stone had vanished. Its trail was still visible, but ended where she had seen it last.

821 The rainbow is called bax'aanäyaaⁿt ("thunder's fishing-line"). Näyaaⁿt seems to mean any fishing-implement.

The whirlwind is called inääçitäⁿ. This is also the name of a red legless water-worm (not a leech).

The three stars of Orion are called "buffalo-bulls." The two below them, to one side, are hunters who were going to shoot them and suddenly found themselves in the sky.

773 The Gros Ventre once lived far north of where they are now, where there
778 were nothing but forests. There they found a metallic object. The object
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1: Kroeber E-5 (1901) 1908
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773 778 823 [787]

was like the flat rocks on which women pound berries, perfectly round, rough above, and perfectly smooth on the under side. Many men lifting together could not move it; but when offerings were made to it, and it was asked to rise, one man was able to lift it easily. Several people tried to sleep near it in order to dream about it, but none of them ever staid the whole night through. They would dream that it was a large metal kettle coming toward them on legs, and filled with boiling water, whereupon they jumped up and fled.

West of the present Gros Ventre Reservation there was, until the whites took it away, a stone shaped like a person, except that it lacked the face. This was once a Snake Indian. A war-party saw him sitting on a hill, and pursued him into a flat. They had nearly caught him when he turned to stone and has been there ever since. Once, as a camp went by and the people made offerings of calico and other property, a man said, "Why do you do that?" Taking a club, he knocked off the head of the figure. The man died the same summer.

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A complete buffalo of stone, with hump, horns, ribs, and other parts, half of it underground, has been seen by the Gros Ventre, and many offerings and prayers have been made to it.

To the north of the Gros Ventre Reservation is a lake shaped like a buffalo, with legs and all parts complete. The tail runs out into a river, the hoofs are patches of brush, and the horns are streaks of timber of the shape of horns.

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Lizards are thought to bite persons and then to hang fast to the wound, sucking the flesh into themselves. It is said that a certain man was bitten and the lizard could not be pulled off. The man's flesh had to be cut off around the lizard's mouth.

There is believed to be a kind of bear with one white fore-leg, which is fiercer than the grizzly. The jack-rabbit is called "white rabbit;" and the cottontail, "left-hand rabbit." The prairie-dog is called "large gopher" (?); and the mink, "prairie-dog weasel." The bat's bite is thought to be exceedingly poisonous.

3: Cooper E-5 (1938-1940) 1957
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boy. He was so scared, he went insane and died in a few days," according to The Boy.

One story we gathered is about a very big rattlesnake, "as big as a person," big enough to eat a human being and leave only the skeleton. It had a large shining horn. Where it traveled it made a great bare trail like a modern road. It was horned, but was not of the water or earth monster "species." It was shot dead by a young man whom it had molested with murderous design while he was out in the hills crying and sleeping to obtain supernatural power.

In one story, the following, told by Singer, it is not clear whether there is question of a gigantic horned snake or of an earth monster proper.

"Near the head of Snake Butte there is a big cleft which runs all the way to the bottom. The cleft is said to have been made by lightning striking there. My husband Ax Handle [Assiniboine] was there and looked. He thought he saw something and looked again. It was a great big snake with a horn on the top of its head. He was scared and ran away."

A somewhat conspicuous, though very human, role in Gros Ventre ritual and thought was played by the Last Child, idaːsθa, (itasé, "lastly," itasünna, "last;" -tha, "child" [Sifton]; apparently meaning "last child born in a family"). He was the little water snake, offspring of the water monster who figured in the story of He-who-starved-to-death (see No. 5 in Appendix). The Last Child had power in water, sharing to an undefined subordinate degree in the power of his father, the water monster, who was ruler under the water. He, alone or together with his father, was prayed to or given offerings, when the Gros Ventres had to cross rivers or lakes or when they swam or bathed in rivers or pools, lest they drown or be snatched down by the water monster. Early in World War II when a batch of Gros Ventre recruits was about to leave for overseas duty in the Pacific he was prayed to to protect them in crossing the ocean. In praying with a pipe, the Gros Ventres always held it up first to the Supreme Being, but lastly down to the Last Child. In food offerings, the Last Child was invited, last in order, to partake. In the sweat lodge he was mentioned

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776 but not invited to sweat, as he was not considered important enough. In general, while he very frequently enters into ritual, he always enters as the last and least. The water monster was rather feared, but the Last Child was conceived as benevolent and kindly disposed, and both in and outside of ritual observances ran a marked undercurrent of indulgent affectionate amusement, such as the adult male might have toward a liked small child, especially where the Last Child was ritually or otherwise associated with the Supreme Being. The Boy said: "The Gros Ventres all but laugh when the pipe is offered to the Last Child. He suggests something sort of funny to them, while they have only deep reverence for the Supreme Being." As Tom Main put it: "The Last Child [comparatively] does not amount to much. He is [782] always mentioned last [in prayers], but he gets the benefit of tobacco put in the ground [when medicinal herbs are gathered] and food put there [in food offerings]. As far back as I can remember, the people used to laugh when the Last Child was mentioned, but nevertheless he was included in rites." This by no means signifies however that he was laughed *at* or made fun of. The Last Child was, it would seem, a sort of intercessor with his father, to temper the latter's rather maleficent and predatory tendencies.

The Last Child was also associated in some manner with the earth or perhaps with the earth monster(s), as food and offerings [782] were put into the ground for him,[18] but the nature of the relationship is not clear. One statement given earlier, that he had a kind of keepership of the earth, looked after it, saw that the grass and trees grew, that the rivers flowed, and so forth, while not contradicted, was not confirmed, by later evidence.

776 Regarding the earth, that is, the land or ground, rather than the terrestrial globe as such, there appear to have been differences ● 823 in ritual usage and perhaps in belief. Some of the Gros Ventres did not mention earth in their prayers. Others habitually did so, naming in order the Supreme Being, the sun, earth, and the Last

[18] In 1948 The Boy added: "Nowadays when they smoke, they offer him one too; and also with whiskey, they spill a little on the ground and say: 'Ida:s0a for a drink.'" [R.F.]

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Child, and made offering of tobacco and food to earth. Al Chandler explained: "The earth is put in because that is where your living is. You get everything from the earth, fruit, animals, everything to live on, and get everything you eat from there," although ultimately it is the Supreme Being who owns and gives everything. We got one passing casual reference to "mother earth" by Mary Ereaux, and another by Tom Main to earth as being a "spirit" and having a "special keeper," but obtained no later confirmation of or detailed information on these points. In general, earth seems to have played a quite subordinate role in Gros Ventre religious thought and ritual.

The sun was appreciably more prominent, ranking according to some informants next to the Supreme Being, and mentioned as "The One Traveling," or "Passing or Traveling Man" immediately after him in prayers. Another current seems to have assigned a much lower relative rank to the sun, and mentioned sun and moon together, as "Those-who-follow-each-other," and after the Supreme Being and the Four Holy Old Men. In any case the sun was in no sense identified with the Supreme Being, but was his property, work and servant, far below him in dignity, and had not anything like the religious predominance it had in such tribes as the neighboring Blackfoot. The sun did not enter at all into the so-called "Sun Dance" of the Gros Ventres, nor into the Feathered Pipe rite. Prayers and food were offered to the sun, and the sun was invited to sweat in the sweat lodge rite along with but subordinately to the Supreme Being. Individuals would offer a finger joint or bits of their flesh to the sun on such occasions as the grave illness of a relative. While the sun "sees everything, that's why the Supreme Being put it there," the Supreme Being, not the sun, was appealed to as witness in oaths; the widespread American Indian oath formula, "The sun sees me," was not used.

The sun and moon were, according to myth, brothers from the same mother, but were never human beings proper, though they married, the one a frog woman and the other a human female. According to one story, the sun regularly appeared in battle as a man riding a white horse who scared and helped either the Gros

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according to one tradition, in the career of humanity. Some thought World War II was one of these four. The Gros Ventres do not recognize any beings connected or identified with the four winds or four cardinal directions.

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Sometimes another being "Broken Knife" was appealed to in prayers. Little too, is known of him, except that he was, some time in the distant past, a renowned Keeper of the Flat Pipe. According to Al Chandler, Broken Knife was the name of the young man who was first given the Feathered Pipe. (For details, No. 6d in Appendix.) He was asked to pray for the supplicants, just as it was customary for the people to ask living pipe keepers or ex-keepers to pray and intercede for them, "much as Catholics ask the saints to intercede for them."

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Much more is known of He-Who-Starved-To-Death who is associated with the Flat Pipe rite. He was a human being, a Pipe child, second son of a certain keeper of the Flat Pipe in the days when the Gros Ventres dwelt in a land of plenty. It was he who in the course of his adventures encountered and befriended the Last Child, offspring of the water monster, and who on his return home taught the people to pray to the Last Child, and introduced three songs into the Flat Pipe rite. He was also the man who first brought horses to the Gros Ventres. His name was given him by the water monster. (For details see No. 5 in Appendix.) In one Flat Pipe rite he was mentioned in prayers, and in the sweat lodge was invited to sweat.

Well known too is He-who-dreams-of-Bha'a, likewise a human being and a Pipe child, the son of the couple who were first given the Feathered Pipe by Bha'a, and who lived when the Gros Ventres had already gotten horses and had reached their historic habitat, but before the advent of the whites. He got power from Bha'a to be a great warrior, and he gave himself his name. (For details see No. 7 in Appendix.) While closely associated with the Feathered Pipe, he was not, so far as we could discover, prayed to.

In general, lesser beings that had no human body were called tciya:təwu:nitä (sing., lit., "false person": tciyattawu, false [Sifton], initä, human being). This category included such minor

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CHAPTER III

THE FLAT PIPE RITUAL

General Features

Before describing the Flat Pipe rituals in detail, we shall in the interest of clarity take up certain more general features. Some of these are distinctive of the Flat Pipe ritual; others are shared in common with the Feathered Pipe ritual. 788

Distinctive of the Flat Pipe ritual are earth and water or flood association, peppermint, the number three, and rattles. 788 821

As The Boy put it: "The Flat Pipe belongs on the ground, on the surface of the earth, while the Feathered Pipe belongs up above the earth." Or in Coming Daylight's words: "The Flat Pipe comes from the water." The reference here is to the respective origin stories of the two pipes, the Flat Pipe having been given by Earth-maker at the great flood after dry land was made, the Feathered Pipe by Bha'a, the thunder being, during a storm and from the sky. (For details see Nos. 3 and 6 in Appendix.) When the Flat Pipe ceremony was carried out in 1938, the ritual was badly garbled, and the proper offerings were not made. A very destructive flood which shortly after this occurred at Hays where the ceremony was held was attributed to the ill treatment to which the Flat Pipe had just been submitted. The Feathered Pipe is associated with thunderstorms rather than with floods. 823

In conformity with this ground and water association, the ritual plant used for laving, chewing and incensing in the Flat Pipe ritual was peppermint which "comes from the lowlands down on the ground," "from right along the water," in contrast to the use in the Feathered Pipe and other pipe rituals of sweet-pine needles which "come from up in the hills," "from high altitudes." The peppermint used was not "just every peppermint," not that which grows along streams but that which grows around springs. Coming Daylight used to pick it for her uncle when he was keeper of the 788 824

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"glistening" [no doubt, highly polished], very dark grey or greyish brown stone, with three or four humps on the upper surface of the stone stem part. Our informants, who had seen the Pipe, disagreed as to whether there are feathers on the Pipe itself, and one of them stated that it had looked different to him on the two occasions he had seen it.

In the Pipe bundle were many other sacred objects besides the Pipe itself. Most of these had their separate wrappings or cases, the Pipe itself being wrapped in buffalo hair. The first keeper, according to Garter Snake, wrapped the Pipe itself in a bit of white buffalo skin. The outermost wrapping of the Pipe bundle was, originally at least, of tanned elkskin, tied around with four strings. There was also, again originally at least, a bear robe cover for the bundle.[4]

The Pipe bundle would shake and quiver when there was going to be an earthquake. The keeper could then predict that the earthquake would occur soon, although he could not predict the exact time. Not so long ago Cora Chandler's old aunt saw the bundle quiver, and sure enough that summer an earthquake occurred.

Informants consistently agreed that there were four main things in the bundle, and that two of the four were the Pipe itself and the carved stone face.[5] Most of them included the feathered stick among the four. As to whether the fourth was the whistle, the owl, or the crane, there was considerable conflict of opinion, a conflict we were unable to clear up.

The feathered stick, from which the Pipe itself derived its name,

[4] Dr. Hagener noted at the 1951 opening that the innermost wrapping of the whole bundle was of "old bison leather" and the outer wrapping of modern cloth." [R.F.]

[5] Dr. Hagener stated in letter of Jan. 18, 1954, "The pipe displayed in the pictures [Plate 3, C and D] was not the chief pipe of the bundle (that having mysteriously disappeared). It was however made of the red stone commonly traded from the Minnesota area. Although there were other pipes in the bundle this was the only one we were permitted to see. Iron Man checked on the presence of other pipes by feeling inside the leather casings, but did not bring them out." Under date of Aug. 8, 1954, Dr. Hagener remarked: "Dr. Nitz was of the opinion that there were two somewhat similar pipes in the bundle, one of which had disappeared. The picture . . . is of the remaining one." [R.F.]

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time. All we can do in winter time is to look after our bodies. But in spring the body feels good, and when we look around we see the grass and leaves and animals appearing. There is a revolutionary change. They get power at that time. They take advantage of the newness of all nature. Everything is in blossom. Most animals then have their young. It is the most 'affectionate' season of the year. Nature smiles on all living creatures. Food and all that man uses in his life are easier to get then. Doctoring power was gotten more easily then than at other time—most who went out in spring did so principally and most frequently to seek war power, so some being or animal or something would give them power to be great warriors; or to acquire wealth in horses and not to be poor, or to get things easily without much effort. Some however went out chiefly to get doctoring power." While however spring was the favorite season for the power quest, it was not the only one.

Women never went out on the hills to seek power. This was done only by males. The latter would ordinarily begin to do so around the age of seventeen or eighteen years, or before twenty-one, just before reaching full manhood, most of them to get power to be great warriors. Young boys did not go out on the mountains. Only one case of a young boy going out to seek power was recalled by The Boy and Thick. He was about twelve or fourteen years old. He did not go far out, but did his crying a little way from camp and would return every night and sleep outside the tent where he and his people lived. Another such exceptional case was that of Bull Lodge, Garter Snake's father, who started his quest sleeping out in the mountains when he was only about twelve years old.

The place for those to go who sought war, wealth, or doctor power was the top of buttes, hills or mountains, some distance from camp. Certain of these elevated spots seem to have been preferred localities.

McCann Butte, the first butte of the Bear Paws, was specifically mentioned by informants as having been frequented by Stiff-arm, by Bear Nose, and earlier by Coming Daylight's grandmother's brother, the first Crow Bull, in their quest. Bull Lodge, Garter Snake's father, got doctoring power on Baldy Butte, the

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787 highest of the Bear Paws, and it was to Baldy Butte that The
823 Boy's father, Lame Bull, was called in a dream. Another Gros Ventre, still living, sought power on Eagle Child Butte at the west end of the Little Rockies.

At three other spots mentioned by our informants quest for power was always a failure. According to Coming Daylight, "There was a rock [location not specified by her] that looked like a buffalo sitting. Many young men tried to fast and sleep there, but they claimed they never could because there was always something to scare them away. It was a spirit that looked like a person. They could hear people talking and there would be a light just like a camp fire. With all that they just could not stand it. No one ever stayed there."

Cora Chandler stated that "not far from Hays there is a steep hill called by the Indians, Electric Butte. Stiffarm used to tell all kinds of stories about that place and used to say that no one could sleep there for power because electricity came out of the rock(s) there." Stiffarm tried many times to sleep there but always had to run away. Coming Daylight's husband, Warrior, used to try to have thunder dreams and thunder power. She and he once went together [not questing] to Electric Butte. "There were," she said, "marks of electricity on the rock like at night when it storms." The rock had rolled down. "We did not touch it, except when Warrior put it back in place—During electric storms flashes come out of it."

The third place,—this one by exception not a mountain top,—was a hot spring somewhere south of the Missouri River. "Across the Missouri River," Singer said, "there was a big spring with no trees or anything [near it]. The stream goes away from this place in a curve. In the old days they [power questers] used to sleep there to get power from that spirit. But no one could ever stay because they were frightened when they would hear someone who had a big pot of boiling water say: 'I am going to have the legs,' or 'I am going to have the arms.' So the one who was trying to sleep there [for power] would run away. Long afterwards I went with some old women to see the place. It looked different than in the old days. The water used to go up and down, and once in a

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while shells like those I wore for earrings would show. But the place was grown over with weeds and white settlers were there. The old women said: 'It is funny that they [the whites] do not hear the spirit getting [ready] a pot of boiling water for them.' They thought it strange that the white people could stay there."

Those few men who sought gambling power—it was never sought or possessed by women, we were told—sought it not on hill tops but in the lowlands, in the brush and timber along streams, from prairie chickens or ghosts there. The quester chose by preference a place where wild morning-glories formed a sort of bower or "tipi." The seeker would cry and when he got sleepy would crawl into the bower and sleep. In his sleep a prairie chicken or ghost would give him a song, certain rules to live by, procedures and rites to use in the hand game,—the only game in which gambling power was used,—and perhaps some powers of the legerdemain order. The person who acquired gambling power by quest would be very chary of revealing his quest experiences.[10]

Seemingly still more secretive and tight lipped were persons who acquired love power through quest. According to The Boy, our only informant on this point, "these fellows [who had it] were careful never to tell who gave this power. Sometimes they would say a 'person' gave it, but it was generally known that it came from bird or animal on the ground or in the water." On other occasions he stated: "Usually some animal gave love power," and questers "did not ask for success in gambling or love on the mountains, but on the prairies or in the brush along rivers." The being would give the quester a root to use in exercising love power.

A person before starting out for a chosen mountain top to seek major powers would, The Boy put it, "take a good bath and clean up his body well and put perfume on his body so he would smell good—those who did not use perfume would be told by the being on the mountain: 'Go away. You smell bad.'" He would also unbraid his hair and would wear no clothing except his moccasins and under his blanket his breechcloth. He took no weapons with him. "He took a lot of chances," Al Chandler commented, "because enemies might be close-by. But no enemy ever seemed to

[10] For fuller details, see Flannery and Cooper, 1946, pp. 405-09, 416.

3: Cooper E-5 (1938-1940) 1957
NQ13 Gros Ventre NQ13

787 [823] disturb such young men. Everybody wonders how it was that none of the enemy ever ran on to a man in that state [that is, on quest]." The quester also took with him a pipe with tobacco mixture.

On the way out to the hill top, the young man was often accompanied to the spot by some older man, but only to help get the quester settled as it were. Once the quester was settled, the helper departed, and the young man had to carry on his quest strictly alone and in isolation. The quester's stay night and day alone on the mountain top was distinctly a test, not only of fasting endurance but of both physical and moral courage and stamina. There was danger of the known,—such as human enemies, snakes, or bears. Still more, there was danger from contact with the unknown, the supernatural. Questers often had fearsome and uncanny experiences while out on the hills. A concrete example, the experience of a Gros Ventre still living, as told by Thomas Main who had heard the story several times from Gambler, may illustrate the point. The incident occurred around 1900.

"The Gros Ventre [whom we shall call X] was with Gambler, an old Arapaho, on the Mission ranch near Hays. X wanted to sleep on a mountain top to acquire power. Gambler told him: 'Don't do it. You don't hold your mouth right. Your heart is small and your mind is narrow. You haven't nerve enough. You are physically courageous, but not morally so.' X replied: 'I'll show you. Sleeping on a mountain is easy. It is easier than riding a bucking horse that can kill me (and I'm not afraid to do the latter).' So Gambler said: 'I'll go with you and bring your horse home and attend to your chores while you are away.' So they went off together to Eagle Child Butte at the western extremity of the Little Rockies, taking with them a pipe, mixture, and blanket. On their arrival, Gambler built a little shelter for X to sleep in, and just before he left him said to him: 'All right, you've gone this far. Now carry it through. But I bet you that you will be back in your bed at the ranch before morning.' Gambler now left him to himself and went back home. X then started to walk around and cry, and after this to rest and smoke. Sometime during this very first night something happened. X would not reveal what it

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thought a few minutes and then added: 'Well can you think of someone you would like to doctor you?' I said: 'Yes, I would like to get Naka:ninen (looking-for-an-enemy-warrior-in-war).' He said: 'All right,' and he rushed and asked that one: 'Come, as my wife has been sick for some time.' So that man and his wife came. 755

"Our house was large enough, so I had them move right in. Then they made a bed on the east side just across from my bed. Pretty soon they said: 'Let us move her.' They put me on the north side in the place of honor, and I said to myself: 'I believe I must be going to die, else they would not put me at the back of the lodge.' This man boiled my medicine just as soon as he could. This was the sixth day. Of course they always put your head to the west when you are in the place of honor. The room was a big one and they made my bed toward the center. I could not even use my hands. They had to feed me. [823]

"On the seventh day just about sunset. I asked to be turned over; I had been lying on my side so long. They did this for me and I faced the wall. While I lay so, a man's voice said, in a kind of scolding way: 'How could he [the doctor] have so much medicine to doctor you?' It meant he did not have enough to doctor me in the condition I was in. And all at once I answered the voice, saying: 'Why, of course, they have enough medicines. Look what a big bundle she (or he) has hanging there.' The medicine man thought I was delirious and said: 'Daughter, who are you talking to?' And I said: 'Didn't you hear that voice say he did not think you have enough medicine to doctor me?'

"Of course as soon as the sun went down it got dark. They had no lamp and had to sit in the dark. Just before they went to sleep, I told them: 'Now turn me over again.' They then went to their beds and in no time were snoring, especially my man [husband]. He always got up early and whenever he hit the bed it seemed like he was dead and he would go to snoring. I could not sleep a wink but just lay there and heard them snore. They were sleeping two rooms away from where I was.

"I could not tell what time it was but it was quite late when I saw a hand with something in it and a forearm. Then I saw a foot and at last I could see that a man had come in and was standing

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You were not supposed to tell everybody. I think that the vision is what made my grandmother live so long [to the age of 101 years it is claimed]. I think the fawn gave her 'grace' to live that long." 787

We recorded two instances of mass vision. One, of white horses coming down through an opening in the mountains, has been previously described. The other was related by Singer.

"The Gros Ventres were traveling and they got to a place where there is a mountain on both sides. They were going to look for buffalo. The men went out and then heard a man hollering for all the others. They all looked and saw a herd of buffalo coming from the sky. Iron Bucket [Singer's husband] was one of that party. The herd dropped close by. When people see anything like that they say it is a holy thing. The men chased these buffalo and killed one. It was bigger and fatter than the real kind and that is how they knew. They talked about this a whole lot. They had not prayed for this. It just happened. The man who first saw these buffalo gave a war whoop and then yelled: 'Come see!' The others all looked and here the buffalo were. When the buffalo landed, the earth shook and the dust just came up."

Auditions occurred, as well as visions. The woman's voice heard in the sweat-lodge rite and during White Weasel's singing has been mentioned previously (supra, p. 97). In the latter case, Mary Ereaux' mother and an occasional other person could hear the woman's voice, but others, such as Mary herself and White Weasel's wife, could not.

"The Gros Ventres," according to Singer, "used to come across a big lake toward the southwest. It was a holy lake because in its deep waters they used to hear sounds of dogs barking, and horses neighing, and young men giving a whoop, and drums beating, like they were singing. The people used even to see visions in this lake. Since the whites came around the Gros Ventres do not know what has become of this lake." [823]

Omens and Divination

Through both omens and divination, knowledge of the future or of hidden or distant things is believed to be gotten, and both